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LONDON, SATURDAY, JUNE 21, 1913.

[ONE PENNY.]

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OUR CALENDAR.

It is requested that notice of any alteration in the Calendar be sent to the *Publisher* not later than Thursday Morning.

N.B.—The name of the Minister of the Church is in all cases inserted, unless instructions are received to the contrary by Thursday morning before the date of issue.

SUNDAY, June 22.

LONDON.

Acton, Creffield Road, 11.15 and 7, Rev. A. C. HOLDEN.
 Bermondsey, Fort-road, 7, Mr. A. M. STABLES.
 Blackfriars Mission and Stamford-street Chapel, 11 and 7, Rev. J. C. BALLANTYNE.
 Brixton, Unitarian Christian Church, Effra-road, 11 and 7, Rev. G. C. CRESSEY, D.D.
 Child's Hill, All Souls', Weech-road, Finchley-road, 11.15 and 6.30, Rev. EDGAR DAPLYN.
 Croydon, Free Christian Church, Wellesley-road, 11 and 7, Rev. W. M. WESTON, Ph.D.
 Essex Church, The Mall, Notting Hill Gate, 11 and 7, Rev. H. E. B. SPEIGHT, M.A.
 Finchley, Granville-road, Ballards-lane, 11, Rev. F. HANKINSON; 6.30, Rev. J. A. PEARSON.
 Forest Gate, Upton-lane, 11, Mr. R. SORESENSEN; 6.30, Mr. C. A. PIPER.
 Hackney, New Gravel Pit Church, Chatham-place, 11.15 and 7, Rev. BERTRAM LISTER, M.A.
 Hampstead, Rosslyn-hill Chapel, 11.15 and 6.30, Rev. H. Gow, B.A.
 Highgate-hill Unitarian Christian Church, 11 and 6.30, Rev. A. A. CHARLESWORTH.
 Ilford, High-road, 11 and 7, Rev. A. H. BIGGS.
 Islington, Unity Church, Upper-street, 11 and 7, Rev. Dr. TUDOR JONES.
 Kentish Town, Clarence-road, N.W., 11, Mr. F. COTTIER; 6.30, Rev. F. HANKINSON.
 Kilburn, Quex-road, 11 and 7, Rev. C. ROPER, B.A.
 Leytonstone, 632, High-road, 6.30, Mr. R. W. PETTINGER.
 Lewisham, Unitarian Christian Church, High-street, 11 and 7, Rev. W. W. CHYNOWETH POPE.
 Mansford-street Church and Mission, Bethnal Green, 7, Mr. ALFRED THOMPSON.
 Peckham, Avondale-road, 11 and 6.30, Rev. DOUGLAS W. ROBSON, B.D.
 Richmond, Free Church, Ormond-road, 11.15, Rev. F. W. G. FOAT, Litt.D., M.A.; 7, Mr. HENRY PRIEST.
 Stoke Newington Green, 11.15 and 7, Dr. J. LIONEL TAYLER.
 Stratford Unitarian Church, 11, Mr. A. J. HEALE; 6.30, Mr. STANLEY MOSSOP.
 University Hall, Gordon-square, W.C., 11.15 and 7, Rev. H. D. ROBERTS.
 Wandsworth Unitarian Christian Church, East Hill, 11, Rev. W. G. TARRANT, B.A.; 7, Rev. J. WILSON.
 Winbledon, Smaller Worple Hall, 7, Mr. W. LEE, B.A.
 Wood Green Unity Church, 11, Rev. JOSEPH WILSON; 7, Rev. W. G. TARRANT, B.A.
 Woolwich, Carmel Chapel, Anglesea-road, 3 and 6.30, Rev. T. H. M. BROCKWAY.

ABERSTWYTH, New-street Meeting House, 11 and 6.30. Supply.
 BATH, Trim-street Chapel, 11 and 6.30, Rev. J. McDOWELL.
 BIRMINGHAM, Old Meeting Church, Bristol-street, 11 and 6.30, Rev. J. M. LLOYD THOMAS.
 BIRMINGHAM, Church of the Messiah, Broad-street, 11 and 6.30, Rev. J. W. AUSTIN.
 BLACKPOOL, South Shore Unitarian Free Church, Lytham-road South, 11 and 6.30, Rev. H. BODELL SMITH.
 BOLTON, Halliwall-road Free Church, 10.45 and 6.30, Rev. J. ISLAN JONES, M.A.
 BOURNEMOUTH, Unitarian Church, West Hill-road, 11 and 6.30, Rev. H. M. LIVENS.
 BRIGHTON, Free Christian Church, New-road, 11 and 7, Mr. STANLEY P. PENWARDEN.
 BURY ST. EDMUNDS (Free Christian), Church-gate-street, 11 and 6.45, Rev. G. WARD.
 BUXTON, Hartington-road Church, 11 and 6.30, Rev. G. STREET.

CHESTER, Matthew Henry's Chapel, 11 and 6.30, Rev. D. JENKIN EVANS.
 CLIFTON, Oakfield-road Church, 11 and 6.30, Dr. G. F. BECKH.
 {DEAN Row, 10.45 and {STYAL, 6.30, Rev. E. A. VOYSEY, M.A.
 DOVER, Adrian-street, near Market-square, 11 and 6.30, Rev. C. A. GINEVER.
 DUBLIN, Stephen's Green West, 12 and 7, Rev. E. SAVELL HICKS, M.A.
 EVESHAM, Oat-street Chapel, 11 and 6.30, Rev. W. E. WILLIAMS
 GEE CROSS, 11 and 6.30, Rev. F. HEMING VAUGHAN.
 HASTINGS, South Terrace, Queen's-road, 11 and 6.30, Rev. W. H. DRUMMOND.
 HORSHAM, Free Christian Church, Worthing-road, 11 and 6.30, Rev. VICTOR MOODY.
 HULL, Park-street Church (Unitarian), 10.45 and 6.30, Rev. LAWRENCE CLARE.
 LEEDS, Mill Hill, 10.45 and 6.30, Rev. ALFRED HALL, M.A.
 LEICESTER, The Great Meeting, 11 and 6.30, Rev. E. I. FRIPP.
 LEWES, Westgate Chapel, 11 and 6.30, Rev. J. M. CONNELL.
 LISCARD-WALLASEY, Memorial Church, Manor-road, 11 and 6.30, Rev. A. E. PARRY.
 LIVERPOOL, Ancient Chapel of Toxteth, 11 and 6.30, Rev. J. R. RUSSELL.
 LIVERPOOL, Hope-Street Church, 11 and 6.30, Rev. H. D. ROBERTS.
 LIVERPOOL, Ullet-road, Sefton-park, 11 and 6.30, Rev. E. S. RUSSELL, B.A.
 MAIDSTONE, Unitarian Church, Earl-street, 11 and 6.30, Rev. ALEXANDER FARQUHARSON.
 MANCHESTER, Cross-street Chapel, 10.30 and 6.30, Rev. E. L. H. THOMAS, B.A.
 MANCHESTER, Platt Chapel, 11 and 6.30, Rev. W. WHITAKER.
 MANCHESTER, Upper Brook-street, Free Church, 11 and 6.30, Rev. E. W. SEALY, M.A.
 NEWCASTLE-ON-TYNE, near Free Library, 10.45 and 6.30, Rev. J. W. LEE.
 NEWPORT, Isle of Wight, Unitarian Church, High-street, 11 and 6.30, Rev. J. RUDDLE.
 PORTSMOUTH, High-street Chapel, 11 and 6.45, Rev. G. W. THOMPSON.
 OXFORD, Manchester College, 11.30, Rev. Dr. CARPENTER.
 PORTSMOUTH, St. Thomas-street, 6.45, Rev. T. BOND.
 PRESTON, Unitarian Chapel, Church-street, 10.45 and 6.30.
 SCARBOROUGH, Westborough, 10.45 and 6.30, Rev. JOSEPH WAIN.
 SHEFFIELD, Upper Chapel, 11 and 6.30, Rev. C. J. STREET, M.A., LL.B., Flower Services.
 SIDMOUTH, Old Meeting, High-street, 11 and 6.30, Rev. WILLIAM AGAR.
 SOUTHPORT, Portland-street Church, 11 and 6.30, Rev. R. NICOL CROSS, M.A.
 SOUTHAMPTON, Church of the Saviour, London-road, 11 and 6.30, Rev. A. R. ANDRAE.
 TORQUAY, Unity Church, Montpellier-road, 11 and 6.30, Rev. A. E. O'CONNOR, B.D.
 TUNBRIDGE WELLS, Dudley Institute, 11, Rev. G. B. STALLWORTHY; 6.30, Dr. GERARD SMITH, subject, "Man's Monopoly."
 WEST KIRBY, Meeting Room, Grange-road, 11 and 6.30, Rev. H. W. HAWKES.

CAPETOWN.

Free Protestant (Unitarian) Church, Hout-street, 6.45, Rev. RAMSDEN BALMFORTH.

MELBOURNE, AUSTRALIA.

Free Religious Fellowship, Collins-street, 11 and 7, Rev. F. SINCLAIRE, M.A.

VICTORIA, BRITISH COLUMBIA.

Unitarian Church, Eagles Hall, 1319, Government-street, Sundays, 7.30 p.m.

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MR. E. W. LUMMIS (43, Fulbrook-road, Cambridge) is at liberty to accept Preaching Engagements during the Long Vacation.

Rev. S. S. BRETTELL, M.A., Yew Tree House, Quarry Bank, Staffordshire.

BIRTH.

SPEIGHT.—On June 13, at Essex Manse, The Mall, Notting Hill Gate, London, W., to the Rev. and Mrs. H. E. B. Speight, a daughter (Christine Ray).

DEATHS.

HARVEY.—On June 10, 1913, at Witham, Essex, Edgar Samuel Bourn Harvey, only son of the late Henry Samuel Bourn Harvey, of Liverpool and Erith, and great-nephew of Miss Tagart, aged 24.

MANNING.—On Friday, June 13, at Beach Lawn, Rhos-on-Sea, N. Wales, Emma, widow of the late Rev. J. E. Manning, M.A., formerly of Swansea and Sheffield.

WOFFENDEN.—On June 14, at 24, Grosvenor-street, Liscard, Wallasey, William Woffenden, aged 69.

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Advertisements should arrive not later than Twelve o'clock on THURSDAY to appear the same week.

THE INQUIRER.

A Journal of Liberal Religion, Literature, and Social Progress.

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* * All letters and manuscripts for the Editor should be sent to 23, Cannon Place, Hampstead, N.W.

NOTES OF THE WEEK.

THE second reading of the Welsh Disestablishment Bill was carried in the House of Commons on Tuesday night by a majority of 99. In the powerful speech which the Prime Minister made in support of the measure he deprecated the tone of bitterness which had been imparted to the controversy. Speaking for himself, he said, he thought it was as unfair for anyone to use such language against the Bill as the House had just heard—the attributing of the full force and driving power of the movement for disestablishment to the lowest motives, spite, envy, and voracity, as it was for him to represent the motives of those who defended the endowments of the Church as nothing but greedy selfishness. A fact which, he was sorry to say, was attested by the experience of history in hundreds of controversies was that wherever a matter proceeded upon ecclesiastical grounds there was exhibited a bitterness of partisanship and an uncharitableness of temper which in purely secular controversies were generally avoided.

WE should like to commend these wise and timely words to correspondents in our own columns, and to others who feel strongly on this subject. It is possible for honourable men to hold opposite opinions without accusing one another of malice or meanness; and it is possible for ourselves, after a candid examination of the question, to accept the policy of Disestablishment without being swayed by merely partisan considerations or

indulging in "journalistic contortions for party ends." As a matter of fact we are unwilling converts, and have only surrendered our early dream of the better way of comprehension in obedience to the stern logic of things as they are. But we agree with the *Westminster Gazette* when it says, "The popular assumption that Disestablishment is one thing and Disendowment another has no reality when applied to a given case. The principal mark of establishment is the enjoyment of tithe, glebe and ancient endowments. If you disestablish a Church and leave it with these you do nothing but release it from the State control which it accepts as a condition of enjoying this property, and leave it a highly privileged private corporation."

CANON BARNETT belonged to the nation and not to any party or section in Church or State. His death will be felt as a personal sorrow by all who try to measure the profound difference which he has made to the whole moral temper of social reform. Though he threw himself strongly into definite schemes which won his approval and worked along the clear lines which he had marked out for himself, he will be remembered chiefly as the sane idealist, who had learned the secret of imparting his own faith in the sacredness of individuality to others and never lost his confidence in friendship and personal contact and the uplifting influence of beautiful things amid drab surroundings.

UNIVERSITY settlements have become such a familiar element in the life of our great cities that it is hard to realise that Canon Barnett was their first begetter. Toynbee Hall has become the fruitful mother of many children, though none of them have won the same renown in the

public mind. No doubt neither at Toynbee Hall nor elsewhere have all the results been achieved of which the founder dreamed. There has been some disappointment as the discovery has been made that temporary residence in a squalid district between the university and a brilliant official career cannot really do much to bridge the gulf between rich and poor or to establish natural human relationships. For this reason it must be confessed that the university settlement as a panacea for social ills is not so much in favour as it was 20 years ago. Still Toynbee Hall has been a contribution to social sympathy of inestimable value, and Canon Barnett's modest reference to the work it has accomplished is well within the limits of the truth. "I think," he said, "it has enabled the rich and the poor to know and to understand each other better, and that in this way it has made for peace and goodwill. And I think it has probably done something to raise the standard of public life."

THE Congo Reform Association held its final meeting last Monday, when the members had the supreme satisfaction of acknowledging that their chief end had been accomplished and the special reason for the activities of the Association had ceased to exist. The following resolution was moved by the Bishop of Winchester:—"That this Association, founded in March, 1904, with the object of restoring to the natives of the Congo the rights guaranteed to them under the Berlin and Brussels Acts of which they had been deprived by their European rulers, and of putting an end to the barbarities inflicted upon them as the result of the violation of those rights, records the belief that its main purposes have now been secured and that its labours may be honourably brought to a conclusion."

THE Archbishop of Canterbury moved the second resolution in the following terms :—

“ This meeting expresses its conviction that the success which has attended the long struggle waged by the Congo Reform Association on behalf of the natives of the Congo marks an epoch in the history of the relations of European nations to the coloured races ; and, believing that the national honour of the British people was deeply involved in the issue, rejoices at the striking demonstrations of public interest and sustained public support which the movement has never ceased to command.”

He said that watchfulness might still be necessary, but they had proved that English public opinion was a force to be reckoned with in European politics. If it once had been shown that Europe could acquiesce, even with a shrug of horror, in a system of unremitting wrong-doing to native peoples for whom the European nations, and England not least, had responsibilities, confidence would have been rightly shattered in European government, European leadership, and European promises.

* * *

THE last resolution acknowledged the services of Mr. Morel, whose name, as Lord Aberdeen said in a message to the meeting, “ will be held in grateful admiration and esteem with a permanence which no titular distinction could secure.” The resolution was as follows :—

“ That this meeting of the members of the Congo Reform Association, and of others interested in the Congo reform movement, desires to place on record its sense of the invaluable services which have been rendered by Mr. E. D. Morel, not only to the natives of the Congo but to the British people, by his unflagging and disinterested exposure of the evils of the Leopoldian system, and by his able and statesmanlike advocacy of those principles of justice and solicitude for the well-being of the natives which should underlie the policy of European nations in their dealings with the peoples of tropical areas, and offers Mr. Morel its warmest congratulations on the successful termination of his arduous labours in relation to the Congo.”

* * *

THE close of the session of Manchester College, Oxford, was celebrated in the usual way last week, and notable addresses were given by the Rev. P. H. Wicksteed and the Rev. T. Rhonnda Williams, of Brighton. The College staff will sustain a serious loss in scholarship and personal force in the retirement of Dr. J. E. Odgers. His portrait was presented to the College at the Trustees' Meeting and he was thanked in warm terms for his long services. The Committee's address strikes the recurrent note of regret at the scanty supply of

students, and the contrast between the small band of men who are being trained for the ministry and the spaciousness and splendour of the College surroundings and equipment has become a rather distressing anomaly. As we have ventured to point out before, the time is fully ripe for a review of our traditional methods of ministerial training in the light of the needs of the modern world and our better knowledge of religious psychology.

* * *

THE problem is not one of severe discipline in philosophy and criticism for a few gifted students in order to qualify them as specialists in some department of scholarship, but that of training religious enthusiasm and conviction for effective use, and helping average men with the love of Christ in their hearts to become good teachers of religion to men, women and children of quite ordinary mind. We fear that most men find it very difficult to see any clear connection between the highly specialised intellectual pursuits of their student days and the simple word of life, which they have to speak in after years to humble folk. The result is mental listlessness, and a failure to attract men from purely religious motives. We venture to suggest these lines of approach to a very urgent problem, in the hope that there may be some discussion of it from various points of view in our columns.

WHO KNOWS?

(From the *Gitanjali* of Rabindranath Tagore.)

THE sleep that flits on baby's eyes,
Whence cometh it? Doth mortal
know?

I know; for love hath made me wise,
To watch the wonder come and go.
Its dwelling, rumour sagely says,
Is in a fairy village far,
Where forest shadows hide the ways
And dim doth shine the glow-worm
star;

There hang two timid buds, that break
With magic of a summer hid,
And thence, when baby tries to wake,
Sleep comes to kiss each baby-lid.

The smile that flickers on his lips
When baby sleeps, where had it birth?
I know; 'twas where, with bright eclipse,
A cloud autumnal, leaving earth,
Caught from the crescent-moon its beam,
And there, as in a dew-washed morn,
The smile that flickers in his dream
On baby's lips, asleep, was born.

The freshness soft that bloometh sweet
On baby's limbs, where did it hide?
I know; 'twas in its own retreat
From year to year content to bide;
Love, brooding in the mother's breast
In girlhood, tender, secret, dumb,
Bloomed to that beauty, pure and blest,
When life might speak, and baby come.

W. G. TARRANT.

JOHN BRIGHT.

It is not for nothing that Mr. GEORGE TREVELYAN is his father's son. Sir GEORGE TREVELYAN'S “ Life of Macaulay ” ranks by common consent with BOSWELL'S “ Life of Johnson ” and LOCKHART'S “ Life of Scott ”; his son's “ Life of John Bright ” belongs to the same select company. It may be called the official biography of that great man, since Mr. TREVELYAN has had access to diaries, letters and family papers not before made public. Official biographies are apt to be dull reading, but a TREVELYAN could never be dull. The narrative moves along with more than the interest of a captivating novel. Perhaps it would be impossible for anyone to write an absolutely dull book about so vivid a personality as JOHN BRIGHT. His was one of the commanding and arresting figures of the Victorian era. To-day, and with all the superior people of to-day, it is the fashion to sneer at the Victorian era as a time of bad art, mawkish sentimentalism, domestic banality and middle-class smugness. But an era that had for its outstanding characters CARLYLE, RUSKIN, HUXLEY, TENNYSON, BROWNING, PEEL, GLADSTONE, COBDEN, GORDON, is not to be so cheaply dismissed. It was an era which resounded with the clang of breaking shackles. The passion for freedom possessed its soul. It struggled like a giant with its own chains for mental, political and religious freedom. In the political sphere no figure was more prominent than that of JOHN BRIGHT. Mr. TREVELYAN'S Life gives us a picture of the man so graphic and vivacious that we seem to see the striking features, to hear the music of the bell-like, wide-ranging voice, and to feel the throbbing moral impulse of one of the world's greatest orators.

We are interested in really great men for what they are much more than for what they do. They are Somebodies, and their slightest word or deed gathers force from the life and character behind it. Men are puzzled because the commonplace utterances which fall powerless from the lips of one man catch the attention and quicken the pulse when coming from another. Not that BRIGHT'S ideas or speeches were ever commonplace. Yet the most influential and inspiring thing

The Life of John Bright. By G. M. Trevelyan
London: Constable. 15s. net.

about him was the man himself. "It was not so much what he said, but that *He* said it," was the remark once made by a colleague. There was distinction in his very look and carriage. The writer once saw him in a great hall crammed with five thousand people. The platform seated the local grandees and several parliamentary notabilities. There were clever, taking addresses by the chairman and earlier speakers. But when BRIGHT arose a new atmosphere seemed to come into the place. After the first enthusiastic cheer a hush of expectancy fell on the crowd. That tall picturesque figure, picturesque in spite of its Quaker sobriety, that massive head with its crown of silver hair, that calm, serious look, with something suggestive of power and command in it, dwarfed the whole platform and held the eager gaze of that vast multitude. Here was no small politician, no place-hunter, no party hack, no connection of the Tapers and Tadpoles of politics, but a man original, individual, independent, appealing to the good sense and the conscience of the common people with perhaps a greater moral force than they had ever heard before. It was the magic of oratory.

JOHN BRIGHT was one of those very few leaders of mankind who made the history of a nation. He had in abundance the quality which counts for so much in statesmanship—courage. He was never daunted, never dismayed. Grossly libelled, mocked, jeered, howled at more than any man of his day, he faced with a fearless front both the aristocracy and the mob. He not only gave expression to national feeling and tendency but he controlled and sometimes even defied them. He started his political career with a very clear idea of the reforms needed for the welfare of England. He had the happiness of living to see his programme of reforms embodied in the legislature of his country. Free Trade, Household Suffrage, Disestablishment of the Irish Church, Repeal of the Paper Duties, Tenant Right for the Irish farmer, are among the great measures with which his name will always be associated. Yet it is curious and almost startling to remember that he himself never carried a Bill through the rocks, shoals and storms of Parliamentary contention. It was PEEL who carried Free Trade, DISRAELI who cajoled his party into giving Household Suffrage, GLADSTONE who disestablished the Irish Church, repealed the Paper Duties and

gave Ireland its Land Bill. What BRIGHT did was to mould public opinion on behalf of the great principles involved. He had no faculty for the details of construction or for party management. As he said of his own speeches when compared with GLADSTONE, so it was with his political strategy: he sailed from headland to headland, that is, from principle to principle, and left it to others to explore the bays and rivers and reefs. He was a poor administrator. His one mistake was in accepting office. His peculiar genius found office life and duties unbearable. Nevertheless it was BRIGHT, the orator, appealing to the moral sense, the reason and the hope of the nation who made the passing of these measures possible. It was for other men, with other gifts, to shape them for and steer them through the perils of the parliamentary voyage. He was a conspicuous instance of the truth that in the long run the world is ruled by ideas even more than the power of the sword or the craft of diplomacy.

A witty editor lately remarked that the world is divided into people who knew what they were writing about but could not write, and people who could write but did not know what they were writing about. Another division is between speakers who have ideas and cannot speak, and people who can speak and have no ideas. BRIGHT had both ideas and speech. With perhaps the one exception of GLADSTONE, he was the Voice and Speaker of his age. Trained, as was COBDEN, by years of stumping the country, a watchful critic of himself so that stumping never led to stump oratory, a student of MILTON and of the best models of English speech, he developed his natural powers to a rare pitch of perfection. He had many resources and qualities, wit, memory, a great capacity for moral indignation, the scorn of scorn for all baseness and hypocrisy, the love of love for freedom, righteousness and peace. Of a somewhat proud and reserved temperament, he yet had within him deep wells of tenderness. Like RUSKIN, his style owed almost everything to familiarity with the Bible. The cadences of psalm and prophecy haunted his mind. He knew MILTON by heart, and next to MILTON, WORDSWORTH, BYRON and WHITTIER were his favourite poets. He could do without risk that risky thing—quote Scripture in the House of Commons. He had also that precious gift for lack of which he once reproached his friend COBDEN, faith in the

common people, in their innate love of justice and their capacity for self-government. It was a profound saying of his, "You can never pitch the moral note too high for the people." Therefore it was the people who trusted him to a degree beyond that of any other leader of the time. He had, of course, his limitations. He did not suffer fools gladly. His political outlook did not broaden with advancing years. Having seen realised the political programme with which he began his career, he could not understand that men wanted anything more. New problems and new conditions arose which by the very make of his mind he could not understand. He was not like GLADSTONE, who could say in old age with ULYSSES:

'Tis not too late to seek a newer world.

Though much is taken, much abides;
and though

We are not now that strength which in
old days

Moved earth and heaven, that which
we are, we are;

One equal temper of heroic hearts,
Made weak by time and fate, but strong
in will

To strive, to seek, to find and not to yield.

Every man has his limitations, and these were BRIGHT'S. But we remember and revere him for his positive qualities, and most of all that he brought into politics an incorruptible moral fervour and an ethical passion which added a new dignity to the public life of the land.

JOSEPH WOOD.

LIFE, RELIGION & AFFAIRS.

THE WORK OF CANON BARNETT.

THE passing of Canon Barnett is a grievous loss not only to the Church, which over a period of 40 years he so nobly served, but to the whole of British public life. Starting his career as curate of St. Mary's, Bryanston-square, in 1867, he was four years later appointed vicar of St. Jude's, Whitechapel, a parish which the then Bishop of London described as the worst in his diocese. But the very complexity and variety of the social conditions in which its multifarious population lived and moved served as inspiration and stimulus to him and to his wife no less keen a social reformer and philanthropist than himself, who had been a co-worker with Miss Octavia Hill.

A rare combination of idealism and practical capacity in both the partners to this union, and a complete sympathy of aim, for they invariably thought and worked together, made their 25 years' life

and labour in Whitechapel singularly fruitful in the numerous efforts to which they set their hand. From the first they were able to see beyond the details of mere parochial routine, and perceived that the destitution, the very direness of which had attracted them, like true soldiers of the church militant, to attack it where it was at its worst, must be met not merely by direct attempts to work upon the individual, but by means which probed deeper. To an astonished world they preached the gospel of University Extension teaching, and co-operation and co-ordination among social workers, especially in the distribution of charity; and advocated courses so quixotic as the education of pupil teachers, and funds for children's country holidays. By a simplicity, and a directness amounting to genius, they quickly won to their side some of the best heads and hearts in the Metropolis, who shared their faith that the poor ought to have an opportunity of drawing inspiration from the best that literature, art, and music could supply.

The most successful achievement of this remarkable partnership was the foundation in 1884 of Toynbee Hall. Gradually there had come to the Barnetts the idea that the first desideratum for the removal of destitution was accurate knowledge of the conditions of poverty. Personal individual acquaintance with the poor must precede wise legislation for meeting their needs. But how was this intimacy to come about, seeing that between rich and poor there was a great gulf fixed; that the East had no knowledge of the West, nor the West of the East, and that both suffered by their mutual ignorance of each others' ways? In June, 1883, Canon Barnett heard of a group of Oxford University men who were fired with the ideal of doing something for the poor, but who were not quite prepared to act through a University Mission, of which several had already been started in a small way. Canon and Mrs. Barnett suggested that the men should "hire a furnished house, where they could come for short or long periods, and living in an industrial quarter, learn to 'sup sorrow with the poor.'" From this suggestion rose the belief that the privileged classes should establish neighbourly relations with the poor by living among them, and the idea took concrete form in the foundation of Toynbee Hall in 1884, the name serving to hand on the memory of Arnold Toynbee, who, as a brilliant Balliol student, had in 1875 flung himself, with all the energy of his ardent temperament into the work at Whitechapel, and whose untimely death occurred the year before.

The institution thus founded soon became a social centre which attracted relays of University men who had completed their college course. Mr. Asquith, who had belonged to the St. Jude's group before Toynbee Hall was founded, and many others who have since become famous in public life, came under the influence which radiated from the Barnetts. Men who afterwards made their mark as churchmen or in the world of journalism, or politics, here, possibly for the first time, learnt to know the poor as friends. It is surely no exaggeration to say that of all the students who have resided for however short a time within the walls consecrated to the memory

of Arthur Toynbee, not one has failed to carry away some permanent impress from his surroundings. To others their stay at Whitechapel has given a philosophy of life which they have striven to apply in many fields. But no less could be expected from a movement started on so high a plane. What that was may be seen from the paper on "University Settlements," first read at a meeting at St. John's College, Oxford, and reprinted in the remarkable little volume "Practical Socialism," the joint production of Canon and Mrs. Barnett.

"Men who have knowledge may become friends of the poor, and share that knowledge and its fruits as day by day they meet in their common rooms for talk or for instruction, for music, or for play. . . . There is for the settler of a University Settlement an ideal worthy of his sacrifice. He looks not to a church buttressed by party spirit, nor to a community founded on self-helped respectability. He looks rather to a community where the best is most common, where there is no more hunger and misery, because there is no more ignorance and sin—a community in which the poor have all that gives value to wealth, in which beauty, knowledge, and righteousness are nationalised."

Perhaps the point on which the work at Whitechapel showed the greatest departure from conventional ideas was in the decision to hold an art exhibition. The proposal was at once met with the contention that the people would neither understand art nor appreciate it. But the Barnett faith in the eligibility of the common man for the best was not to be daunted by any such superficial objection. Those who have in recent years visited the splendid collections which have been brought together at Whitechapel in a fine building suited for the purpose, may be interested to hear from what small beginnings the famous exhibitions started. It was decided to "get up a loan exhibition," and the only rooms available were "three schoolrooms, 30 ft. by 60 ft., behind the church, not on a central thoroughfare, and approached by a passage yard. The light was much obscured by surrounding buildings, the doorways were narrow, and the staircase crooked." The committee in charge of the arrangements had an extremely delicate task, in view of the nature of some of the loans offered. A horribly ugly portrait was sent representing an old lady "who was the maternal grandmother of a man who used to keep a shop in the High-street"; and a fond mother thought that a place ought to be found for "a pencil drawing done by John when he was only 15, and now he's doing well in the pawnbroking line." Still, all these mountains of difficulty were overcome, and at the second exhibition 26,492 people attended in 13 days.

Canon Barnett, as a broad Churchman of the school of Jowett and Stanley, always pleaded for breadth, toleration, comprehensiveness, and progress in the National Church, and delighted to associate himself with Jews, Roman Catholics, or Nonconformists; but it is as a social reformer that he was most original, and that he will take a permanent place in the history of

the long struggle against destitution. As a direct influence on a single crowded parish he accomplished much in outward and visible results, but his most potent achievement lay rather in the stimulus and inspiration which he gave to a long succession of ardent students, who affectionately dubbed him "the prophet"; in the powerful aid which he lent to countless noble causes in the surging life of the Metropolis; in the sanity and mellow wisdom which invariably characterised his counsels. Entirely free from opportunism, none had a keener eye for the immediately practicable; and though immersed, as for 40 laborious years he was, in bewildering details, none was more possessed by the vision and the gleam. In a felicitous tribute to his services in founding and maintaining Toynbee Hall, Mr. Asquith spoke of it (in 1908) as a "research laboratory for social reformers." Yet if the methods in operation there were always those of the scientist, the informing motive was that of the idealist with the passion for humanity. In the preface to the book from which we have already quoted, he and Mrs. Barnett thus stated the principles which animated their joint labours, principles which with undimmed faith and unwearied patience they preached and practised, both in East and West London: "The equal capacity of all to enjoy the best, the superiority of quiet ways over those of striving and crying, character as the one thing needful, are the truths with which we have become familiar, and on these truths we take our stand."

THE IRISH PLAYERS.

An Impression.

MR. JOHN GALSWORTHY has asserted in a recent article in the *Hibbert Journal* that the new spirit in the drama is marked by "an outcrop of sincerity." "A man here and there," he says, "has turned up who has imagined something true to what he has really seen and felt, and has projected it across the footlights in such a way as to make other people feel it." And he goes on to say that "there is nothing like sincerity for closing the doors of theatres."

It seemed to me, as I sat last week surrounded by empty seats in the Court Theatre witnessing a performance by the Irish Players, that I was receiving practical proof of the truth of his words. Never do I remember to have seen anything so utterly and absolutely sincere on the part of both authors and actors; never have I left a theatre with so keen a sense of artistic satisfaction. The rich cadences of the beautiful Irish voices lingered in my ears; the simple, primitive passions of a peasantry who still live close to nature had moved me to the depths; the very spirit of Ireland, passionate, poetical, mystical, devout, haunted my soul.

The curtain had gone up on that wonderful little play of W. B. Yeats, "Kathleen ni Houlihan." Here is the author's own description of it:—"One night I had a dream, almost as distinct as a vision, of a cottage where there was well-being and

firelight and talk of marriage, and into the midst of that cottage there came an old woman in a long cloak. She was Ireland herself, that Kathleen ni Houlihan, for whom so many songs have been sung, and for whose sake so many have gone to their death. I thought if I could write this out as a little play I could make others see my dream as I had seen it."

His "dream" was "projected across the footlights in such a way" as to make one, at any rate, of the audience feel it with an intensity and vividness which created the right atmosphere at once. It was a fitting introduction to T. C. Murray's "Maurice Harte": the story of a young man for whom his poor and hard-working parents had sacrificed everything in order that he might become a priest. On the eve of his ordination, when their pride and joy in him—and their piety and devotion, too—are reaching their culminating point, when all their bitter struggle seems abundantly justified, he breaks to them, with the aid of the dear old parish priest, his awful discovery that he has no vocation for the priesthood; he can never go back to College; he must give it all up; all their sacrifices have been in vain. The father's silent anguish, the mother's bitter reproaches and entreaties, are among the most utterly sincere and moving things in modern drama. They prove more than the youth can bear; his mother's suffering breaks him down; and, as she clings sobbing about his knees, he yields. "I will go back," he cries. And the stricken parents' grief is changed into thankfulness and joy. That is the first act.

In the second, all is again happy anticipation. The younger son is making a splendid match, and Maurice is to be ordained in time to marry his brother. But once more the cup of happiness is snatched away. This time the breaking of the news is left entirely to old Father Mangan, but he cannot bring himself to fulfil more than half his task. He has heard from the head of the College; Maurice is ill—suddenly ill—and the ordination has been postponed. Two of his fellow-students are bringing him back for a holiday. And then, almost immediately, there totters in a poor, broken, emaciated figure—Maurice the brilliant student, Maurice the beloved son—mindless—mad—from the strain imposed by parental love and filial devotion. With a heart-rending cry the mother flings herself upon the ground in huddled misery. And the curtain goes down. Sad? Yes, but sincere. You do not like your feelings harrowed? No, but this is life, and life does not spare your feelings.

And so the audience at the Court Theatre is small. It claps vociferously when one would fain have a great hush. But the Irish Players do not pander too much to the taste of the British public. The curtain rises again upon that huddled form, a second and a third time upon a woman who stands with covered face, bowed down with grief—never upon the successful actress smiling in gratified delight upon an applauding house.

Their performance, however, does not close upon a note of such vibrant tragedy. Lady Gregory's little play, "The Rising of the Moon," ends the evening in some-

what lighter vein. We smile at the fat Police Sergeant, who belongs to a force without which "those that are down would be up, and those that are up would be down." But all the time we keep treasured up behind the smiles something which is infinitely more precious—a golden memory whose beauty shines through a mist of tears.

V. E. CRAFER.

CORRESPONDENCE.

The Editor is not responsible for the opinions expressed by correspondents. LETTERS CANNOT BE INSERTED WITHOUT THE WRITER'S NAME, and all private information should be accompanied by the name and address of the senders.

DISINTERESTED MANAGEMENT.

SIR,—My friend, Mr. Hogge's letter on "disinterested" management is no answer to Miss Johnson's temperate exposition of the Scottish Temperance Bill in your issue of April 5. In that article she discussed, not "disinterested" management *per se*, but the amendments embodying the Lords' proposals for a form of it in Scotland.

These may not have been the ideal of the Temperance Legislation League, of which Mr. Hogge is hon. secretary, but he and his friends voted for and strongly supported them in the House, and my friend, Mr. Sherwell, who is the leader of that section of temperance reformers, defended them in the League's monthly circular.

It is fair, therefore, to conclude that they have his support.

Now these proposals would involve starting with a capital sufficient (1) to pay half the value of the licences taken over, (2) to purchase or rent premises for carrying on the business, either the existing ones or others, and to fit them up or buy existing fittings. That would involve a very large capital on which to pay 4 per cent. dividend. But before this dividend could be made, huge profits would be necessary to avoid loss by creating, within three years, a reserve fund equal to the capital, in case the option of veto were exercised when the next vote was taken in the locality. This would represent 33½ per cent. on the capital for the first three years, at any rate, before one penny was available for a bonâ-fide dividend. Under such circumstances, unless a large trade were done, nothing but ruinous loss would attend the effort, and "disinterested" managers, whose position would depend on making the business pay 4 per cent. on capital, would be tempted not to restrict, but to enlarge sales, even though their salaries were unaffected and their remuneration were only increased by commission on food and temperance drinks.

Moreover, when, after taking over the business, the veto issue came up triennially, could the owners of the monopoly be expected to do other than oppose it, and thus bring ruinous loss upon themselves, human nature being what it is? The fact is, temperance workers who become

involved in the trade will find their hands tied, and their principles pulling one way whilst their financial interests pull the other. You cannot fight alcohol by selling it. Our business is not to sell, but to hamper and eventually to abolish it by creating public opinion in each locality that will demand its expulsion. That is the straight, clear issue for us to face.

Mr. Hogge complains that the Scottish Local Option Bill "belies its title in so far as the options are strictly limited." True! The options are what the Scottish people have asked for. Why force upon them options they do not desire, and which they wish not to have? And is Mr. Hogge prepared to extend these options in other directions? Will he give power to municipalise the traffic? If not, why not? Will he vote for the option to increase business, and to make the increase unlimited? If so, why did his leader, Mr. Sherwell, vote against it in Committee? Why select this particular option of 4 per cent. "disinterested" management, which is only asked for by a small section, and which divides the temperance forces of the country, and force it on an unwilling people?

One other point, if you have room. Mr. Hogge claims that under the Gothenburg system the company "are able to impose local restrictions," and have done so, amongst other methods, by reducing hours. True! But the Bill shortens hours for the whole country. Which method is likely to be the most effectual? Let us stick to what we have got and see this Bill through until it is on the Statute Book. We can then discuss disinterested management on its merits, and deal with it by means of another Bill, if found desirable. Meanwhile, its advocacy in connection with this measure only jeopardises the Bill by disuniting our forces, and the only people who, at this stage, stand to gain by it are the trade.—Yours, &c.,

H. G. CHANCELLOR,

House of Commons,
June 16, 1913.

WELSH DISESTABLISHMENT.

SIR,—In writing the letter which you kindly inserted in your issue of the 7th inst., it was far from my intention to be drawn into a controversy, either on the general principle of a State Church or on the particular question of Welsh Disestablishment and Disendowment. Answers (whether convincing or not) to the arguments of Mr. Jackson and of my friend Mr. Gomer Thomas are to be had in plenty by anyone who cares to read them in current newspapers, &c.—all I wished to emphasise was that the fact of anyone being a Unitarian must not be held to imply (as it seems in some quarters to do) agreement with the views held by your correspondents, and, as I judge, by yourself.

Since my former letter did not deal in any way with the merits of the question, I am at a loss to understand what grounds Mr. Jackson has for saying that I "seem to be under a misapprehension as to the extent of the disendowment," but surely

Mr. Jackson himself is under a very serious "misapprehension" when he includes in his summary of the residue which will be left to the Church "interest on capital derived by commutation of life interests." This capital must, I presume, be devoted to the object for which it is earmarked, and will all be expended within the lifetime of the present incumbents. Will Mr. Jackson explain where the £70,000 per annum is then to come from? But, after all, what does it matter? Surely the question is whether it is right or wrong to deprive the Church of its property (or of what it believes to be such) at all; if it is right, the charge that this Bill would legalise a robbery, falls to the ground; if it is wrong, then it is as wrong to take away one-fifth as it would be to confiscate the whole.—Yours, &c.,

H. WOOLCOTT THOMPSON.

Newcomb, Winscombe, Somerset.

June 16, 1913.

SIR,—I was sorry to see in your issue of June 14 the letter of Mr. Gomer Ll. Thomas. No good cause can permanently be helped by half truths. In spite of differences of creeds we have always given Unitarians credit for honest and straight thinking; and in a paper like THE INQUIRER we do not expect to find journalistic contortions for party ends.

I am also a Welshman, dwelling among my own race. My parents and grandparents were prominent Nonconformists, but their parents were devout Church-people, and so were by far the majority of their contemporaries throughout the length and breadth of the country. My grand-parents were among the first Methodist Nonconformists in Carnarvonshire. My mother, however, got to love the Church when out in the world as a servant, and she made up her mind that if she ever was blessed with a family she would bring them up in the beautiful devotional way of the Church. I have known no other way. Why should I be considered an alien when I have returned to the old ways of my great-grand-parents?

It pains me to read Mr. Thomas's reference to boycotting. He simply does not know rural Wales. I have been in close touch with two of the largest estates in Carnarvonshire and Denbighshire, and to avoid even the shadow of journalism I must name them, they are the Penrhyn Estate and the Voelas Estate. The landlords in the two instances are prominent Churchpeople. Now I venture to say that the pride of these estates is that they never inquire what is the colour of the religious creed of an applicant for a farm. Agents, indeed, appear to us, Church-people, to be going out of their way in order to appear fair and broad-minded, to favour Nonconformists, if it reaches their ears that candidates for farms are of that religious colour. But that probably is only an appearance. I am certain there is no favour given Church candidates on these estates which I know. It is the same all over North Wales. Of course, I have also known individual instances of farms being offered only to Church-people. I

know a clergyman who bought a farm in his own parish and made it known, when it became vacant, that he should like the next tenant to be a Churchman. But in a parish quite near that a strong Churchman was turned from his house, because he could not see eye to eye with his employer, and had to go to a cottage in a row that belonged to a Baptist chapel; but the condition was that he was to go to chapel. The house being the only one available, he and his family had no choice but to accept the condition, retaining their right to be Church communicants at the same time. That very month we let one of two farms that belong to clergymen in this parish where I live to a strong Nonconformist, and no reference was made to the colour of his religion. I hope no one will be misled to think that, if the Church is progressing in Wales, it is due to what Mr. Thomas says. I know most of North Wales very intimately, and I am certain no one can give a single instance of a shopkeeper being boycotted because he was a Nonconformist, and much less a prominent Nonconformist in the Wales I know. It is sadly out of the game to make use of means of this sort to prejudice English readers against the Church. As to the representation in Parliament argument, I should not dream of trying to say that the majority of the inhabitants of Wales are not Liberal, as far as ordinary voters are anything in politics. It cannot be denied that the Liberal leaders (many of whom are of the Welsh nation) have won the confidence of the majority of Welsh people. But the ordinary voter only trusts that his leaders are right. I am certain that the ordinary voter will be surprised to find what Disendowment means, if it becomes a fact. He has voted Liberal, not because he wants to have Disendowment, but because his leaders say it is necessary.—Yours, &c.,

Bettws-y-coed,

T. LLECHID JONES.

June 18, 1913.

THE INDUSTRIAL UNREST AND THE LIVING WAGE.

SIR,—May I beg a corner of your space to remind your readers that the important Interdenominational Summer School on this subject, already advertised in your columns, is to be held June 28 to July 5, at Swanwick, Derbyshire. There is, therefore, not a day to be lost if they wish to join. It offers a unique and refreshing opportunity for learning from some of the most earnest and distinguished workers in the field of social study; and is, in my opinion, the most fruitful existing organisation for bringing the various Christian denominations into real moral and spiritual union, probably for the very reason that this latter is not its direct object. Last year we had a great and memorable time. The delightfully friendly spirit then shown and the extraordinary enthusiasm which cheered all hearts with new life will, we have reason to hope, be repeated this year.

Railway return fares may be had at a fare and a quarter. The terms are 6s. a day, or 37s. 6d. for the week. Programmes

and full particulars may be had from Miss Lucy Gardner, St. Catherine's Hill, Tadworth, Epsom, Surrey.—Yours, &c.

J. M. LLOYD THOMAS,

Chairman, National Conference Union for Social Service.

BOOKS AND REVIEWS.

A CAMBRIDGE SCHOLAR.

Literary Essays, Classical and Modern. By A. W. Verrall. Cambridge, at the University Press. 10s. 6d. net.

Studies in Greek and Latin Scholarship. By A. W. Verrall. Cambridge, at the University Press. 10s. 6d. net.

THERE are few types of character which seem more alien to the ambitions and bustle of the modern world than that of the great scholar, who is content to dwell in the quiet backwaters of the intellectual life, to spend his labour upon problems of learning and interpretation, and to perpetuate his influence—if, indeed, he thinks of his own fame at all—simply through his books and his pupils. Of this august but often misunderstood company was A. W. Verrall, known to generations of Cambridge men as one of the greatest of modern classical tutors, and to a larger public as the author of two volumes, which have set Euripides once again in the place of pre-eminence from which he had been thrust down by bangling misunderstanding or inherited prejudice. Valuable as are the essays which have been collected in the two volumes before us, the memoir and the beautiful portrait will justly claim the chief attention. Mr. Bayfield has been very successful in sketching the mind of his friend. It was a mind of quite unusual subtlety and penetration. If Verrall had gone to Oxford instead of Cambridge he might possibly have been lured into the tangled paths of philosophy, a subject which as a matter of fact he viewed with a distrust bordering on positive dislike. As it was he found his vocation in the tasks of pure scholarship and literary interpretation, and in kindling intellectual enthusiasms in generations of men who were open to an influence of such rare quality. Combined with this intellectual pre-eminence was a character of winning modesty and charm, rich in playful humour and human sympathy, which faced the gravest physical disabilities and prolonged suffering with unflinching courage. In the commemorative address which Mr. Mackail delivered before the Academic Committee of the Royal Society of Literature there is an illuminating reference to his discriminating taste in French literature. "His two favourite French authors were Racine in poetry and Bossuet in prose, writers of the classical period who renewed, and not as copyists, the authentic classical note." Verrall turned away from sloppy impressionism in all its forms as an offence against intellectual morality. His preference was for books which revealed noble architectural qualities both in thought and style.

Among the many personal tributes which

it is tempting to quote we must be content to give the following words by Professor Murray:—

"His conversation, even at a time when he had been crippled by years of arthritis and must have suffered great pain, was indescribably brilliant, ranging over politics, literature, classical learning, and often taking refuge in pure nonsense. Seldom indeed can so keen a wit have been so utterly devoid of malice. In a friendship of about twenty years I never heard him tell a story to any one's discredit, nor even defend himself against criticism with any resentment or bitterness. I remember nothing worse than a genial 'W—is an owl,' and—then attention to business. His style in controversy was courtesy itself. He could make an opponent feel ridiculous and even—*experto crede*—laugh at himself; but there was not a word to resent, not a phrase that left a feeling of unfair treatment. It is perhaps owing to these qualities, combined with his unflagging love of justice, and the extraordinary courage with which he rose superior to his long and terrible illness, that Verrall has left upon those who knew him well an impression of greatness and of nobility far outweighing the normal admiration due to a famous scholar."

Among the essays in the first volume of more general interest we may mention "A Roman of Greater Rome" (Martial), "Love and Law," "A Villa at Tivoli," "The Birth of Virgil," "The Prose of Sir Walter Scott," and "Diana of the Crossways." The second volume, which will appeal only to classical scholars, is devoted to special points in textual and literary criticism, a feast of intellectual delight for those who can read and understand.

LITERARY NOTES.

AMONG the new books which Messrs. Longmans will shortly publish is Anglo-Indian Studies, by Mr. S. M. Mitra, author of "Indian Problems," "Life of Sir John Hall," &c. The sixteen chapters deal with a variety of subjects, among them being "Christian and Hindu War Ethics," "British Statesmanship and Indian Psychology," "Hindu Mind Training," and "A New Port for Ocean Liners," between Bombay and Colombo. The volume is dedicated, by permission, to Lord Reay.

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MESSRS. SMITH, ELDER & Co. announce for publication this week the "Recollections and Impressions of the Rev. John Smith, M.A.," for twenty-five years Assistant-Master at Harrow School, by Edward D. Rendall and the Rev. Gerald H. Rendall, Litt.D., late Headmaster of Charterhouse. This brief memoir is not biography so much as the portrayal of a rare personality, and it will be specially welcomed by old Harrovians who treasure the memory of Mr. Smith, while it may convey to others something of the spell which gave him a special place in the

hearts of those who were personally associated with him.

* * *

THE remarkable series of poems called "Songs of a Buried City" by Mr. H. Lang Jones, Headmaster of Willaston School, which appeared recently in our columns, will be published by Messrs. J. M. Dent in the course of the next few weeks. The volume will be dedicated to Professor Haverfield "Romanorum nostrorum principi."

* * *

THE University of London Press, Ltd., will publish in the autumn the poems of Sir Thomas Wiat, edited by A. K. Forwell, M.A., from the MSS. with variants, commentary and facsimile reproductions.

PUBLICATIONS RECEIVED.

MR. EDWARD ARNOLD:—The Vision of Piers the Plowman: Kate M. Warren.

CAMBRIDGE UNIVERSITY PRESS:—Literary Essays, Classical and Modern: A. W. Verrall. 10s. 6d. net. Studies in Greek and Latin Scholarship: A. W. Verrall. 10s. 6d. net. Vives, On Education: Foster Watson. 5s. net.

MESSRS. CONSTABLE & Co.:—The Metaphors of Brother Bozon. 5s. net.

MESSRS. DENT & SON:—Art Treasures of Great Britain. Part 5. 1s. net.

MESSRS. DUCKWORTH & Co.:—Women of the Country: Gertrude Bone. 2s. 6d. net.

MR. A. C. FIFIELD:—The Little Wicket Gate: Algernon Petworth. 6s. The Further Evolution of Man: W. Hall Calvert, M.D. 5s. net.

Alps and Sanctuaries of Piedmont and the Canton Ticino: Samuel Butler. 5s. net.

MR. HOWARD LATIMER:—The Sentence of Silence: R. W. Kaufmann. 6s.

MESSRS. W. RIDER & SONS, LTD.:—Prentice Mulford's Story: Arthur Edward Waite. 3s. 6d. net.

MR. T. FISHER UNWIN:—The Jews and Modern Capitalism: Werner Lombart. 15s. net. Macaulay: Hon. A. S. G. Canning. 7s. 6d. net.

MESSRS. WILLIAMS & NORGATE:—Socialism and Democracy in Europe: S. P. Orth. 6s. net.

MISCELLANEOUS.

Review of Theology and Philosophy, International Theosophical Chronicle, The Epoch.

FOR THE CHILDREN.

THE CAPTURE OF ROSEBEAM.

HAVE you ever been called by name and asked to stand out before the whole class? Didn't you feel you wanted the earth to swallow you up? Well, you can guess what Rosebeam felt. Now Rosebeam was a fairy—a real fairy—one of those that worked, always worked. And you must not suppose that the working fays are dull or unhappy beings. Their play is their work. For them all work is play. In the way that others play, others dance, others sing—they work. Their work is, in fact, a song and a dance; for it goes on in swing with the pulse of life and the lilt of wave and the rhythm of the years.

It was a Feast Day, and the fays in her band—about seventy of them—had been having a right merry time. They were all gaily dressed, each in a style of robe and in a colour unlike every other. One was in green. Another in peach-bloom. But the colour of Rosebeam's

gown was the colour you see in the skin between your fingers when you hold your hand up to the light. A lull had taken place in the dance, when the Master's great voice sounded through the vast hall. Everything fell into dead silence. "Rosebeam!" it called, and at once she stood in the midst of the shining faces, with a million miles between her and her companions. "You have done well," said the Voice. "You have been faithful and true. And as reward I send you to harder service. Go!" Then his finger touched her, and she suddenly felt strong and steady as she sped swiftly down to the earth. She had not understood what kind of service awaited her, but this is what happened. Wherever her foot trod the earth, the mould became soft and warm and fertile. Wherever she dipped her hand in the waters of the sea, they became green and glorious in colour, and gained such virtue that the limbs of children bathing in them became brown and brawny, their heads clear, their hearts wholesome and pure. And wherever a little gold dust out of the Halls of Light fell from her dress or sandals, it would make the place such that at night it shone with a brilliant phosphorescent light. And whatever object her gown brushed against as she flitted to and fro, began to glow with such warmth that in winter the spirits of the trees came to soothe their frozen hands at it, and tell tales of the green spring and swallows and nightingales around it. And when curiosity made her take up a thing to look at, it would quiver and palpitate as though it could not contain itself for the joy of being itself.

That is how it gave Raymond's mother such a shock. Raymond had been ailing for some time. Couldn't eat. Couldn't smile. And you know how worried mothers get. Well, one day she went downstairs, leaving him asleep. Presently she heard such a noise overhead. Sounds of laughing and bouncing and romping. She rushed up three stairs at a time. There was Raymond as well as ninepins, a red glow in his cheeks, fun in his eyes, and can't-be-stills in his knees.

"O, mam," cried the Bouncer, "where's my hoop, where's my red soldiers, where's my Panjandrum, where's my rocking horse, where's my jibberjoom? I want to play with them all together!"

What do you guess had happened? Just this. Rosebeam, passing that way, and seeing some curls lying on the pillow, had picked them up, when all at once an electric shickery-shock scampered through the hair, through the head, through the heart, through the hands, through the knees, passing through the carpet and the floor, leaving a hole as big as a threepenny bit. And in a tick-tack Raymond was all right from toe to tip of his longest hair and an inch over. Rosebeam was rather frightened but got over it somehow.

Now this was the thing she was always doing when she got caught in a snare. They had been laying snares for a long time in those parts really to catch water-babies that crawled on to the land when no one was looking. So she got in by mistake. But mightily glad they were to find her. "Now that I am caught (she thought) whatever will they do with me?"

And that is just what the snarers said, only they said it in French. It was the lady asked the question of her husband. It is they who generally ask the questions.

"Whatever shall I do with her?" she asked. "Oh, weigh her," said the husband. "Find her atomic weight and her specific gravity and her spectrum and all the rest of it. Only don't let her get out of the cage, even if you have to tie her with red tape." Sometimes little girls are found to be their weight in gold, but Rosebeam was found heavier than gold. Not knowing her name at the time, they gave her a number; 226, I believe it was.

One day a man from Scotland asked the loan of her. And what do you think he did? He was very cruel indeed. He put her in a very cold cellar, cold enough to freeze her. Even the air shed tears and turned into water in pity. He tried to poison and asphyxiate her, and she got quite unwell. But in a month she bobbed up serenely as ever.

All this made her awfully famous, so that everybody wanted to borrow her. But as there was not enough of her to go round, some had to be content with one of her nail-parings, and others with a mere tiny little piece of her golden hair. It was this I saw one day. Under the microscope it looked like a lake blown into a myriad waves and sparkling in the sunshine of a summer's day. It was like music singing in star-showers. One day she had tea with a great scientist. He spoke in such learned language that she hardly understood a word. But it sounded complimentary. "My dear," he said in the softest tones of his gruff voice, "you have performed a great service for the world. You have packed a century into a second. You have smashed up the Atomic Theory of Matter. You have solved the problem of perpetual motion. You have proved the possibility of the transmutation of metals. You have destroyed the delusion of the fixity of the elements. You have related radio-activity to the mediæval legends of the nimbus and aureole of the saint. You have made us all very humble. And now will you oblige me by telling me your real name?" He was such a kind, stupid, learned old fellow that she could not refuse him. "At home they call me Rosebeam," she softly said. "Rustum? Rubdum? What?" cried the old chap, for he was slightly deaf. "Rosebeam," said the fairy more loudly. "Ah, Radium! that's it, and a very good name, too," he chuckled, very pleased with himself. And "Radium" they have called her ever since. And some don't believe she is a fairy at all, but we know better. Now if you can keep a secret, don't tell her real name to anybody at all.

J. T. D.

THE International Opium Conference held at The Hague last year has been convoked by the Dutch Government to meet again on July 1, 1913, in order that it may arrive at a decision regarding the ratification of the agreements made at that Conference. The British delegates will be Mr. William Max Müller and Sir William Collins, both of whom were delegates to the Conference last year.

MEETINGS AND GENERAL NEWS.

MR. TAGORE ON "REALISATION IN LOVE."

MR. TAGORE concluded the series of lectures which he has been giving at Caxton Hall on Tuesday evening, when he delivered a discourse on "Realisation in Love" to a large audience. There is, he said, the eternal problem of the co-existence of the infinite and the finite, of the Supreme Being and our own soul. This is the sublime paradox that lies at the root of life, and we can never stand outside this problem; but it exists in logic only. In reality it does not offer us any difficulty at all. In logic the difference between two points may be said to be infinite because it is infinitely divisible, but we cross the infinite at every step and meet the eternal in every second; therefore some of our philosophers say there is no such thing as infinitude. It is *maya*, illusion. The real is the infinite. But the word *maya* is a mere name. When we use it we are only saying that with all truth there is the *appearance* of truth, but how they come to exist at one and the same time is incomprehensible. There is a series of opposites running through creation, such as the centripetal and the centrifugal forces, attraction and repulsion, cold and heat, the true and the false. These expressions are no explanation of the fact; they are only a way of saying that there are in the world these opposing forces, which are acting in absolute harmony, though from different directions. There is a bond of union between our two eyes which makes them act in harmony, and there is also this unison between the dual forces in the universe which causes them to work in perfect accord with each other. That is why there is no confusion. If creation were but a chaos we should have to imagine the two opposing principles as trying to get the better of each other. But the universe is not under arbitrary martial law. There is no force which can go on indefinitely in its course when breaking all the laws of harmony, but it has to come back in curved lines to its equilibrium in a rhythm that is marvellously beautiful. This principle of unity is the mystery of mysteries. It raises at once a question in our minds, and we find the solution of it in turning to the One. When we find the relation between these opposites and discover that they are one in essence, we feel that we have reached truth, and we are able to say that appearance is the opposite of truth and yet is inseparably related to it.

There are men who lose the sense of mystery which is at the root of all our joy when they discover the uniformity of law in nature. They stop at that point, as if the uniformity of law was the final end of their search, only to find that it does not even begin to emancipate the spirit. It only causes satisfaction to the intellect and dims the sense of the infinite. For the inner meaning of life is not in the uniformity of law any more than the inner meaning of a poem is in the detached

sounds and metres that compose it. He who discovers the inner meaning of the poem alone realises the law of evolution which its ideas, its music, and its forms follow. Law is a limitation in itself. It only shows that whatever is can never be otherwise. Grammar is not literature, and prosody is not a poem. Literature conforms to the laws of language, but only to transcend them, for the laws are its wings and do not weigh it down but carry it to freedom. Its form is in law, therefore, but its spirit is in beauty. Law is the first step towards beauty, which may be likened to a statue standing upon the pedestal of law. In reading the world-poem the discovery of the law of its rhythm and movement, its mysterious forces and various forms, is a great achievement, but we cannot stop there. We have only reached a railway station on our journey and are still far from home. He only attains the final truth who knows that the whole universe is the creation of joy.

In the outer world nature is all activity, but in the inner world it presents an altogether different picture. The daintiness and beauty of a flower, its colour, its fragrance, and perfection of form are all intended for a special purpose. When that is fulfilled it sheds its exquisite petals, its colour dies, it is deprived of perfume, and it would thus seem as if necessity were the only factor in nature. The bud develops into the flower, the flower gives way to the fruit, the seed is formed which shall again evolve the bud, and so the chain of activity goes on unbroken. In the great factory of nature there are innumerable departments where endless work is going on, and here the lovely flower, for all her gorgeous tints and lovely shape, is like a labourer toiling in sun and shade with no time to seek enjoyment or freedom for frolic. But when this flower enters the heart of man how different it appears. There it is the very symbol of beauty and repose, and our hearts tell us that we are not mistaken in beholding it free from the necessity of toil which is laid upon it. It carries a certificate which shows that it is capable of useful work, but when it knocks at the door of our souls beauty is then its only recommendation. How, then, should we give credit to one of these qualifications and not deny the other? "Verily from the everlasting joy do all objects have their birth"—that is the solution of this problem, and so we find that the flower has not only its function in nature, but it has another great function to exercise in the heart of man. In nature its work is the work of a servant who has to make his appearance at appointed times; but in the heart of man it comes like a messenger from a king—a messenger bearing to souls in exile tidings from another shore, who whispers, "He has sent me. I am a messenger of the beautiful, of the One who is truth and love. He has not forgotten thee but will rescue thee, and draw thee unto Himself, and hold thee for His own. This is the token—this colour and loveliness which can only spring from His joy."

However busy our outward life may be, therefore, there is an inner chamber where beauty comes and goes without any

hindrance, and there the iron chains of cause and effect are turned to unalloyed gold. This is the law of opposites; on the one side thralldom, on the other freedom; on the one side necessity, on the other beauty and joy. Outwardly nature is busy and restless, inwardly she is all tranquillity and peace. She is toiling in one aspect, and in another is full of leisure. Our seers have said "From joy springs all this creation, by joy is it maintained, towards joy does it go, and into joy does it enter," and this is the truth which lies at the heart of things. The man who uttered those words did not ignore law; he fully recognised its inexorableness. "Fire burns for fear of him [that is, by reason of the law]; the sun shines by fear of him, and for fear of him the clouds of death perform their office," and yet he sings this chant of joy, realising that the immortal Being manifests himself in joy, that out of his fulness of joy comes his revelation, and that it is the nature of this abounding joy to realise itself in forms which are law. The joy which is without form must create and translate itself into forms. Man in his rôle of a creator is ever creating these forms, and they are all born of joy whose other name is love. The singer divides himself into two. He has within him his other self as the hearer, and the outside audience is merely an extension of this other self. The lover seeks his other self in the beloved, and in the same way the eternal Being has divided Himself, and draws to Himself man's soul which is the beloved one who is his other self.

We are separate, but if the separation were absolute there would have been absolute misery and unmitigated evil in the world. Then from sin and wretchedness we could never have hoped to attain purity of heart. Then we could have had no knowledge of unity, of co-operation, of love, and the blending of hearts. But the separateness of all objects is in a fluid state. They are merging into each other until even matter is losing its fixity and science has to find fresh words to describe its transmutations. Yes, our separate soul has been divided from the Supreme Soul, not, however, in alienation, but in the fulness of truth. For this reason evil and untruth cannot be finalities. The human soul can transform them into new power and beauty. The singer transforms his joy into singing, and the hearer has to translate the singing back again into the joy which produced it; in the same way we are working back to the infinite. The human soul is on its journey from law to love. It is learning in discipline the way to deliverance. It is going back to Brahma, the infinite love, which is beyond law. And for this reason, as Buddha taught, we must abandon our lusts and desires, entertain no hatred for anyone, but have measureless love for all even as the mother has love for her children, free from all antagonisms, obeying the law of the universal goodwill.

Want of love is a degree of callousness, for love is the perfection of consciousness. We do not apprehend because we do not love, or we do not love because we do not apprehend. Love is the ultimate meaning of everything that surrounds us. It is the white light of pure consciousness that

emanates from Brahma. "Who could have breathed or loved if the sky were not filled with joy and love?" Through love therefore we must widen and extend our consciousness till we reach the Giver of Love. But this can come about only when we give *ourselves* in love. He who gives not himself values the gifts of his lover only because of their utility. But what is useful only touches us at the point where we have some want, and when the want is satisfied it becomes a nuisance. On the other hand a mere token becomes a thing of beauty to the one who loves truly because it ministers to no special need but is a symbol of the joy that transcends all material things.

The question for us is, in what manner do we accept this world which is a perfect gift of joy? Are we able to accept it in our heart, where we keep things that are of deathless value for us? We draw our strength from it, we feed ourselves and clothe ourselves from its stores, we scramble for its gifts and hidden treasures and make everything a marketable commodity; thus we lose its chief value. We make it cheap by our sordid desires just like a greedy child who tears leaves from a precious book and tries to swallow them. There are lands where cannibalism is practised, where man loses his highest value, and civilisation is impossible; but there are also forms of cannibalism elsewhere, physical, mental, and spiritual, and true civilisation is impossible while it continues. Man is looked upon too often as a mere body whose sole value is in its utility. He is made into a machine for the making of money for those who have power to crush his spirit. Our love of material things, of enjoyment and luxury, results in the cheapening of human beings in order to satisfy our desires, and thus we ourselves do the greatest wrong to our own souls. This deadens the consciousness and is nothing more or less than spiritual suicide. All the evils which belong to our civilisation result from that. Of course, man is useful to man because his body is a marvellous machine, and his mind a thing of wonderful efficiency, but he is a spirit as well, and his spirit is known only through love. With our limited knowledge of him it becomes easy to treat him unjustly, and to be pleased when we can get out of him more than we have paid for. But when we know him as a spirit we know him as our own, and realise that in making use of him solely for profit we merely gain in money or comfort what we lose in truth.

It is our desires which limit the scope of our self-realisation, and set up barriers of exclusiveness which doom us to extinction. Sin is not one mere action but an attitude of life which takes for granted that its limited self is the goal of its activity and that we are all separate individuals each living for himself. But the spirit that becomes one with the whole through love cannot die. Civilisation must be judged by how far it has given expression to love in its laws, its social systems, its dealings with subject races, its recognition of man as a spirit rather than as a machine. Ancient civilisations fell into decay owing to callousness of heart when either the state or some conquering nation began to enslave men and subject them to tyranny; but civilisation

can never sustain itself upon cannibalism of any sort, for that which is true in man can only be nourished by love and justice.

The world serves our needs, but we are bound to it by a truer bond than that of necessity. Our love of life is really our desire to continue our relationship with it, and we are attached to it by numberless threads which extend from this earth to the stars. Every time we lose some of our badges of absolute distinction by which we hold the right to regard ourselves apart from others we receive a shock, but we have to submit, for division and separation must sooner or later come under the wheels of Truth and be ground to dust. We must recognise that this world is our compeer, nay, that we are one with it, a fact which science is daily making clearer. This conception opens our consciousness to the beauty of the whole till it is filled with the conviction of immortality. When a man feels the rhythmic throb of the world in his own soul, then he is free, then he enters into the secret of existence, then he knows that he is the partaker of this gorgeous festival of life and is the honoured guest at the feast of Love. In love all the contradictions of existence are merged and lost—love that must be two and one at the same time. Only in love is motion and rest one and the same. In love loss and gain are harmonised, and the credit and debit accounts are put in the same column. At the one pole there is the personal, and at the other the impersonal, but without this ego, what is love? and, again, with this ego alone, how is love possible? Love is most free and yet bound. If God were absolutely free there would be no creation, but He who is love bound himself to man by the tie of creation, and in Him finite and infinite are made one. All beauty is expressive of the joy of love, but it never insults our freedom or commands us to acknowledge its supremacy. It seeks for love in us, and love can never be known but by love. In the beauty of spring and the glory of the summer sky joy exists and shows us that the bondage of law can only be explained by love. They are like body and soul, and symbolise the union of the world-soul with the Supreme Lover.

At the close of the lecture Mr. Mead gave expression in a sympathetic and earnest speech to the sense of gratitude which all present must feel to Mr. Tagore for the five discourses he had given them, for the inspiration of his radiant teaching, and the light he had thrown upon the profound religious philosophy of ancient India.

MANCHESTER COLLEGE, OXFORD. CLOSE OF THE SESSION.

THE proceedings at the close of the session at Manchester College, Oxford, took place on Wednesday and Thursday, June 11 and 12. The President, Sir John Brunner, and the Chairman of Committee, the Rev. H. Enfield Dowson, were both unfortunately prevented by ill-health from being present, and the chair at the Trustees' meeting was taken by Mr. H. P. Greg. At that meeting a farewell presentation was made to the Rev. J. Edwin Odgers, D.D., on his retirement from the teaching staff.

The annual Address of the Committee, which had been previously printed and circulated, made reference to the retirement of Dr. Odgers, with grateful acknowledgment of his eminent services to the College. It congratulated Dr. Jacks on the new honour of the LL.D. degree offered to him by Glasgow University, and also on the invitation he had received to the Chair of Christian Ethics at Harvard, but went on to express the warmest satisfaction that he had declined that invitation and would remain at the College. Reference was made to the recent vote on the subject of Divinity degrees at Oxford, and the tribute of the Dean of Christchurch to Manchester College and its teachers was quoted with much satisfaction. The lectures and residence of Professor Royce, of Harvard, in the College were recorded, with gratitude to him and to the Hibbert Trustees. There was also record of other special lectures by Professor Wendt, of Jena, and Mr. Rabindranath Tagore, and of the Summer School for Sunday-school Teachers, and the Second School of Theology during the long vacation, in which the College took an active part. It was announced that the building of the Arlosh College Hall would be commenced during the present summer. The list of theological students in the College numbered only ten (six only for the full course), with eight undergraduates preparing for entrance on the theological course. After an expression of regret at the smallness of the number, the address concluded:—"There is no lack of interest at the present day in Liberal Theology and in social problems, but the custom of worship and the value of the Church in relation to religion is less generally regarded. It is for the conduct of worship and for the ministry of God through the Church that the students of Manchester College are prepared. The free study of Theology is only a means to that end. The Committee believe that the need of worship and of the fellowship of the Church is a permanent element in human nature, although under present conditions it is less recognised and felt than formerly. They look forward to a deepening of the religious life and a returning sense of the value of the Christian Church for morality and religion. It is to this work that the students of the College have dedicated themselves, and it is to the training of ministers of religion that the tutors of the College devote themselves. On behalf of this work the Committee appeal to the Trustees with confidence for continued support."

The Wednesday's proceedings included the reading of passages from papers and essays by the students and sermons by the three leaving students, of whom Mr. J. W. Saunders, the senior student, goes to Liverpool as Tate Missionary Fellow, to study Sociology at the University and work at the Mill-street Mission. Dr. Beckh is already settled at Clifton, and Mr. Victor Moody goes to Horsham. At five o'clock that afternoon the Visitor's Address was given by the Rev. P. H. Wicksteed.

THE VISITOR'S ADDRESS.

Mr. Wicksteed, at the opening of his address, spoke as one who had been a student in the College nearly fifty years ago, and referred to the intense interest

he found in a comparison between the studies of the College and the ministry, for which they were a preparation, as they were fifty years ago and as they are now. There was, he said, an underlying identity both in the studies and in the ministry, but also a startling difference. Neither the subjects of their study nor the mission they had before them were of the same defined and individualised character as formerly. Both studies and ministry must aim at being a great deal more and ran the risk of being a great deal less. There had come to them a widening of the whole conception of duty, the claim for a more social and more collective view of life. There was demanded some kind of personal conception of life in its social relations, not to replace but to supplement the old sense of effort after personal holiness. At the same time there was danger of a subtle hypocrisy in the attempt to pay oneself for the lack of action by an unchecked emotion, and the further danger of dogmatism, catching hold of some unformed, unthought-out, ready-made propaganda in matters of extraordinary complication, in which there are now no ascertained standards of truth or tests of soundness. The thing to be done was immensely wider than it used to be, touching life at more points, and it could not be defined and isolated and mastered. There was a widening of the conception of life and of the function of the man whose mission it was to quicken, intensify, and exalt life itself. The vital change that had come over their conception of the ministry seemed to him to lie in the recognition of the inmost and ultimate sanctity of the main relations and conditions of life itself, in so comprehending the elemental relations between man and man, and man and the universe, as not to need to bring some sanction to them, but to find the sacredness that is in them. And that demand is an immensely higher one than the demand to get a body of sacred doctrines and principles and apply them to life. And as with their conception of the ministry so with their studies, there was the same widening of range. The history of Israel and of Christianity could be no longer regarded in isolation, but the former as in organic unity with Semitic religion as a whole, and the latter as side by side with other religious developments, typical of a great universal movement. When they considered the present position of the comparative study of religions they saw at once how this widening of view affected their whole conception of religious truth.

In the latter part of his address, the vividness and personal touch of which these imperfect notes cannot in the least reproduce, Mr. Wicksteed spoke of the seriousness of purpose and the improved methods of study in the College, commending especially the value of the essay work as compelling men to go to original sources and get into touch with some piece of actual knowledge. He repeated an old warning as to the necessity for verifying references. With all the broadening of the range of study, he went on to say, and the breaking down of the idea of an enclosed sacred area as their exclusive concern, there yet emerged from the clash of religions the truth of ethical theism as of the utmost significance, as an instrument

of spiritual culture, more conspicuously great and vital than ever. And this they found most strikingly presented in the religion of Israel, in the unflinching conviction of the prophets that what ought to be is to be, in their conception of the kingdom of God. He urged them, therefore, to make themselves familiar with the Bible, not studied for the sake of what they could get out of it for their ministry, but for its own sake, as a great literature, which would be a possession to support and enlighten, to carry them over the dead points of their own spiritual life, to draw upon in their need. As life kindles life, it would give them something of their own to see. Of Jesus he spoke as one utterly unfitted for the position of officialism and the sort of predetermined supremacy that was thrust upon him, but as the great *tabu* breaker, and the man who, more than any other, touched the real things of the inward sanctities of life. The final word of the address was on the necessity of self-effacement in true ministry, freed from the smallness of self-importance and the mind that takes personal offence, and from the snares both of self-applause and self-condemnation.

THE VALEDICTORY SERVICE.

The valedictory service was held in the evening, the first part being conducted by Dr. Carpenter, who read the lessons and offered the prayer of dedication. The farewell on behalf of the College to the three leaving students was given by Dr. Odgers, and the welcome into the ministry by the Rev. T. Rhondda Williams, of Brighton.

Dr. Odgers, in his address of farewell, touched the note of deep feeling at the outset, when he reminded the students he was addressing that if on the morrow there were leaving the College, so was he, and his life had been closely linked with it for 54 years. He recalled the fact that it was in 1865, when he was senior student and was leaving College, that at his instance the first valedictory service of that kind was held. Every year since then it had been held, except in 1881, when there were no students leaving the College, and Dr. Martineau gave that memorable address to his old students on "Loss and Gain in Recent Theology," which marked the changes which had led them into larger faith and deeper thought on holy things. "Are we to despair of our office," Martineau said, "because what was once used as a Divine text-book has become a human literature?" . . . "The closer we keep to the simplicity of human life, the meanings of human experience, the depth of human duty and affections, the nearer shall we stand to God as well as man, and the less from our station on earth, feel ourselves cut off from heaven." In the life of our churches, Dr. Odgers went on to say, we are free from ecclesiastical domination, but that our ministry is in a free church does not mean that in it we can do as we like. Intellectual freedom means thinking not as we please but as we must, believing that which our whole natures focuses into irresistible conviction. No other obligation can be so binding on the soul as that which is voluntarily undertaken. Their ministry must be not of the dead letter but of the living spirit, and he pleaded with them to give themselves to

that ministry through sympathy in personal contact. They would learn much from the aged and find rich reward in being friends of the children. They must go behind general terms and general views to the real things of life. There was no limitation to the scope of their ministry. They had no commission save that of following him who went about doing good.

The Rev. T. Rhondda Williams, in the course of his address of welcome, said that the live preacher still had a wonderful opportunity, but he must be a man who knows God by an inward experience, with a genuine life of his own, an intimate life among the divine realities. He urged them to make for the interiors of religion. What men needed more than anything else was a spiritual dynamic for life. The intellectual essayist or the mere ethical teacher was not enough for the pulpit; the preacher must have something corresponding to *knowing his Father near*. If a thing was a real possession of his own soul it would kindle in his face and in the light of his eye, and men would take it from him. If they did not put into their sermons more than they could prove by logical formula there would be no sermon. They must not be afraid to believe great things about even ordinary men, nor to kindle a fire in them. The need of better economic conditions was urgent, and the preacher must furnish the spiritual motive power. Men were hungry for a religion of practical righteousness that would help them to goodness and feed their faith in the goodness of God. They needed a hopeful outlook on life, to know the power of God that is unto salvation, the salvation which is health of body, mind, and spirit. Such a message of salvation, large and deep and universal, as it was in the heart of Jesus, people would respond to. If they presented it through life it would reach the hearts of men. The present serious unrest in the labour world he held to be one of the divine signs of the time. It was essential for ministers and Churches to read it aright, for it was the emerging of a higher spirit of life. The minister must sow the word of truth in all confidence, as the friend of righteousness, with faith in God and goodwill to men. He must dare to believe in the truth that the earth will be filled with the knowledge of God as the waters cover the deep. Humanity, he was confident, would come through its warfare and strife to a larger and juster brotherhood. He exhorted them to enter on their ministry with brave and full heart, in an earnest co-partnership with God.

THE TRUSTEES' MEETING.

Retirement of Dr. Odgers.

The annual meeting of Trustees was held in the College library on the Thursday morning, and the ordinary business was transacted as usual, the adoption of the Committee's Address being moved from the chair by Mr. H. P. Greg, and seconded by Sir William Bowring. Mr. Ronald Jones, speaking to the motion, urged the great importance of the concluding passage of the Address on the supply of ministers for the churches. Sir John Brunner was re-elected President on the motion of Mr. G. H. Leigh, seconded by the Rev. R. T. Herford, and the other officers and the Committee were re-elected. Neither was

the resolution of cordial acknowledgment to the Principal, Professors, and Lecturers, moved by the Rev. E. I. Fripp and seconded by the Rev. J. M. Lloyd Thomas, passed in any perfunctory manner. Then, after the presentation of certificates to the leaving students, and the award of essay prizes, &c., there followed the special tribute to Dr. Odgers. A resolution of grateful acknowledgment and affectionate good wishes was moved by the Rev. P. H. Wicksteed, and seconded by Mr. A. H. Worthington, with a word also from the Chairman, after which Dr. Carpenter, on behalf of 166 subscribers, colleagues, past and present students, and other friends of Dr. Odgers, presented to the College his portrait, painted by Mr. John Adamson (a replica of which is to go to the Home Missionary College) and to himself a silver bowl of beautiful design, with an address tastefully engrossed on a parchment roll. Dr. Carpenter, in his personal tribute, was followed by Dr. Jacks, and then Dr. Odgers replied.

The terms of the address were as follows:—

“To the Rev. James Edwin Odgers, D.D.

Oxford, June 12, 1913.

“DEAR DR. ODGERS,—We learn with great regret that you now relinquish the work of a teacher which you have so long carried on, first at the Unitarian Home Missionary Board, Manchester, and then at Manchester College, Oxford; and we desire that you should take with you into your retirement some expression of our affectionate regard. Your colleagues have been cheered by your sympathy, enriched by your experience, guided by your judgment, and enlivened by your wit. To your pupils you have opened rich stores of knowledge; you have led them along paths of research; you have quickened the sources of faith and pointed to high ideals of the Christian ministry. Many of us have gained from you wisdom of life. You have taught us to understand our own hearts; you have comforted our griefs, and stimulated our endeavours. We hope still to hear your voice and profit by your learning; and may the good hand of our God sustain you in the coming years.”

The names of the subscribers followed.

Neither the speeches of affectionate tribute nor the reply of Dr. Odgers can be reported here. The deeper notes of feeling were largely covered over by happy humour, and still much was said of what we owe to Dr. Odgers and what he is to us as a teacher and scholar, and as a friend, and of his influence through the ministry both in public and private of a spirit richly endowed. At the same time it was remembered how much the College owed to him during the crisis of the removal to Oxford, and subsequently, as a wise counsellor, with keen insight into character, wide academic knowledge, and sound judgment of men and affairs. This was emphasised both by Dr. Carpenter and Mr. Worthington, who said that whenever the officers had been in doubt on any point of change or policy they were never more sure of right and sound judgment than from Dr. Odgers. Dr. Jacks, in

warmly concurring in the justice of the tributes which had been offered, spoke of Dr. Odgers as one of those vivid personalities who lingered with us as something more than a memory after they had withdrawn from the formal relation in which they stood to us. “As long as we are what we are,” he said, “we shall owe something of the strength we have to his broad humanity, sound intelligence, exuberant vitality, and his genial presence. These things are not going to leave us. It is only in outward seeming that they go.”

Of Dr. Odgers' deeply moved response we shall only repeat two sentences. “I feel,” he said, “as if I had come to a very proper term in the matter of my work.” And at the end: “It has been the honour and pleasure of my life to have done this College a little yeoman service.”

The Chairman gratefully accepted the portrait on behalf of the College, and at the close of the proceedings the Principal announced that the new session would commence on Saturday, October 11, the opening lecture being given on Monday afternoon, October 13, by Professor Urwick, who is to be the next Dunkin lecturer in Sociology.

GERMAN NOTES.

JUBILEE OF THE PROTESTANTENVEREIN—
DEATH OF DR. ANDREAÆ, OF MUNICH
—INTERNATIONAL PEACE.

THE annual meetings of the Protestant-verein will be held in Berlin from October 14 to 16. The Protestantverein was founded fifty years ago, and its jubilee will be celebrated at the same time. In the evening of Tuesday, October 14, a religious service will be held in the Neuen Kirche, when Pastor Emde, of Bremen, will give the preliminary address, and Pfarrer D. Kirmss will preach the sermon. At the meetings on October 15 and 16 Professor D. Schmidt, of Basel, will speak on “The Foundation of the New Christianity in the New Testament, the Creeds, and in German Idealism”; and Pfarrer Radecke, of Cologne, the former colleague of Jatho, on “Rome or Wittenberg.” Four public meetings will be held in the evening of October 15, in various parts of Berlin. A large attendance is expected, and it is hoped that the meetings will be an impressive demonstration of Liberal Protestantism.

* *

Another of the leaders of liberal religious thought has passed away. On May 8 Dr. Andreae died at Munich. He had been during 40 years the Principal of the Teachers' Training College at Kaiserslautern, and from 1901 to 1909 he was the chairman of the Protestantverein of the Palatinate; for a time, too, he took a leading part in the affairs of the Deutsche Protestantverein. The cremation took place at Mannheim. Many friends and former pupils of Dr. Andreae were present, and the Teachers' Choral Society took part in the service. One of the speakers said that Dr. Andreae had striven for and lived the religion of the spirit, of truth, and of conviction as opposed to the religion of outward form, and that he had demanded spiritual liberty for all. In the history of

the Protestant Church of the Palatinate his labours will be an enduring example.

* *

The following appeal on behalf of international peace has been sent to the ministers and teachers of theology in Germany:—"The year 1913, which recalls to Germans the great uprising of the people in 1813, brings at the same time new and unexampled preparations for war. We are told that to preserve international peace one must be prepared for war; but facts show that all States do the same, and that the danger of war is not diminished, inasmuch as the increasing burden of armed peace, aggravated by mutual hate and misunderstanding of the nations, may bring about an appeal to arms. As would-be Christians, we feel bound before God and our conscience to seek an escape from this dilemma of endless war. We want an agreement between the nations which will supplant war by arbitration, thus demanding of the nations the ethics which obtain between individuals. Not that we should not be willing to make material sacrifices for the continued existence of independent national life. We do not hold that life is our greatest blessing, but we are persuaded that war does not justify the shedding of blood, because its ostensible object, the procuring of peace and right, is not guaranteed by it. We demand of the Christian nations the moral sacrifice of putting away warlike ambition and lust of conquest, and of endeavouring to bring about an international agreement which will discard the force of arms. Those who proclaim the religion of the crucified Jesus from pulpit and desk should be amongst the foremost in making these demands, which are in accordance with the original thought of the New Testament. It is grievous that until now only a negligible number of the German evangelical theologians have advocated in public the cause of international peace, and that it has been left to social democracy, which is a stranger to the churches, to do so. Not only the reputation of our churches, but the vitality of our faith, demands this proof of the spirit which knows no fear of man, and of the power of love of humanity." The appeal was drawn up by Pfarrer Nithack, of Berlin, and amongst the signatories are Professor Weinel, Jena; and Pfarrer Umfrid, Stuttgart. Nearly 300 ministers and professors had signed it by the end of May.

SUSTENTATION FUND.

A SPECIAL meeting of contributors to the Sustentation Fund for the augmentation of ministers' stipends was held at Dr. Williams' Library, Gordon-square, W.C., on Tuesday, June 17, for the purpose of electing three trustees. The following were chosen to fill the vacancies caused by the death of Mr. C. W. Jones and Mr. Frederick Nettlefold, and the resignation of Sir William Henry Tate, viz., Mr. W. Byng Kenrick, of Birmingham, Mr. Ronald P. Jones, of London, and Mr. Laurence D. Holt, of Liverpool. Sir Edgar Chatfield Clarke, till recently treasurer of the Fund, retains his position as trustee and his seat on the board of management.

APPEAL.

The Rev. F. Summers writes:—"Will you please allow me to appeal to kind friends for help for our day in the country for the scholars of the Sunday school, Domestic Mission, Dingley-place, St. Luke's, E.C., of whom we have 298? This annual outing is a great boon to the children."

THE Women's Local Government Society has organised an American Fair for the purpose of supplementing its funds. It will be held on Tuesday afternoon, June 24, in the Kensington Town Hall. An American Fair, be it remembered, differs from our home-bred bazaar, in that visitors are invited to send or bring with them some contribution to the stalls, although on this occasion friends who come to buy or even to behold the many attractions set forth for their delight will also be welcome. There will be a country produce stall with vegetables, fruit, butter, eggs, poultry, honey, &c., a cake and flowers stall, a patent comestibles stall, a Bruges pottery stall, a basket stall, a Cambridge stall (where all the ware will be blue and white), and a bran pie, in addition to which concerts and recitations have been arranged, also a dramatic interlude in which Miss Lilian Braithwaite and Miss Genevieve Ward have kindly consented to take part; English Folk Dances and a sketching of cats by Mr. Louis Wain. The price of admission from 5 to 7 p.m., will be 2s. 6d. and from 5 to 9 p.m. 1s. The hon. secretary of the Fair Sub-Committee is Miss Georgiana Hill, and the address of the Society is 19, Tothill-street, Westminster, S.W.

THE latest report of the Opium Department in India shows that last year was a very bad one for the poppy crop, and that the cultivators show much disinclination to grow it. The price realised was much below the average, and, says the *Advocate of India*, "the figures show that in the future Government may have no little difficulty in securing a sufficient area for the production of Excise opium. The points, however, of particular moment are that the disappearance of the opium industry in Bihar has had no ill effects, and that no apprehension need be felt on behalf of the ryots in the United Provinces to respect of the curtailment of the area under poppy cultivation."

THE place chosen for the Humanitarian Holiday Recreative Party and Food Reform Summer School this year is the Downs School, Preston Park, Brighton. The house stands in its own grounds, and is most healthily situated, giving easy access to the Downs, which are practically unknown to the majority of holiday seekers who visit Brighton and Hove. The School opens on Saturday, August 2, and closes on Monday, September 15. All inquiries should be addressed to Mr. C. R. Brace, the hon. secretary, Garden City, Letchworth, or to Mr. and Mrs. Massingham, Benares House Food Reform Boarding Establishment, 17, Norfolk-terrace, Brighton.

NEWS OF THE CHURCHES.

Special Notice to Correspondents.—Items of news for this column should be sent immediately after the event, and should reach the editor on Wednesday, except in the case of meetings held too late in the week to make this possible.

Evesham.—The members of the Monthly Meeting of Protestant Dissenting Ministers of Warwickshire and Neighbouring Counties met at Evesham on Wednesday, June 11. The usual service in the chapel was conducted by the Rev. J. M. Lloyd Thomas, of Birmingham. The other ministers present were Messrs. Austin, Brettell, R. Davis, Gorton, Hipperston, Stronge, Topping, Tranter, Warnock, Williams, and Wrigley (secretary). After service the ministers and their wives were entertained to luncheon by the members of the Evesham congregation. Mr. Geoffrey New presided. Various toasts were honoured, amongst others one to "The Ministers of Other Denominations," two of these being present. After luncheon the ministers and friends adjourned to Mr. Geoffrey New's to tea.

Gateshead.—Anniversary services were held at Unity Church on June 15, the preacher being the Rev. J. B. Robinson, of Barnard Castle. On Monday, June 16, the annual tea and public meeting were held, when friends were present from Newcastle and Sunderland. Addresses were given by the Rev. A. Hall, of Newcastle; the Rev. W. H. Lambelle, of Middlesbrough; the Rev. J. B. Robinson, of Barnard Castle, and others.

Ringwood.—The Rev. C. E. Reed has resigned the pulpit of St. Thomas Chapel on his appointment as minister of the Christian Church, Mossley, Lancashire.

Stockton.—Special services in connection with the 225th anniversary were held at the Unitarian Church on Sunday, June 15, the sermons being preached by the new minister, the Rev. Arthur Scruton. The subject in the morning was "The Greatest of the Fine Arts," and in the evening "The Human Heart of God." In the afternoon a combined Sunday-school service was held at Middlesbrough, when 106 teachers and scholars from Stockton were present. The Rev. W. H. Lambelle conducted the service and gave an address. Mr. Scruton, who entered on his duties at Stockton only a few weeks ago, is already making his influence felt, and the lectures which he is delivering weekly in the market-place are drawing large audiences. The congregation of the church is increasing, and there is much evidence of progress, which promises well for the future.

Swansea: The late Mrs. Manning.—We regret to record the death at Colwyn Bay, on June 13, of Mrs. Manning, widow of the late Rev. J. E. Manning. The body was cremated at Liverpool, the Rev. T. Lloyd Jones conducting a short service. Afterwards the ashes were brought to Swansea (where the late Mr. Manning was minister from 1877 to 1890), and interred at the cemetery in her husband's grave. In the unavoidable absence of the Rev. Simon Jones, the Rev. C. M. Wright, of Mansfield, conducted a memorial service at the Swansea Unitarian Chapel on Tuesday morning, June 17. In the course of his address Mr. Wright said, speaking as a result of his own personal friendship with Mrs. Manning when he was at Sale, that she was one who did all she could for the strengthening, sweetening, and uplifting of human life all around her, and did not confine her hopes and interests to her own domestic circle. She worked hard at the missions in Manchester, giving a great deal of time and strength to efforts among the poor, and her relationship with all sorts and conditions of

men was characterised by those "little unremembered acts of kindness and of love" which revealed her sympathetic and unselfish nature and her sensitive thoughtfulness for others. She also devoted herself to the cause of Woman Suffrage, which she regarded in the light of a religious movement, and those who heard her speak on this theme, or on any other subject in which she was deeply interested, felt that she lifted it above the level of mere argument by her natural and heartfelt eloquence. Her nature, however, in spite of the part she played in public life, was essentially modest, and she would have shrunk from praise. It was evident to all that in the death of her husband, the Rev. J. E. Manning, she suffered an irreparable loss from which she never entirely recovered, and from that moment her health began to fail. The memory of such men and women, Mr. Wright added, "feed the high tradition of the world," and when they die we are not without consolation, for happy and grateful memories unite us to them by ties which are stronger than life or death. Where love is, God is; where love is, the sorrows even of death are only for a moment.

NOTES AND JOTTINGS.

THE RECEPTION TO MR. TAGORE.

"The reception given on Saturday to Rabindranath Tagore," says a correspondent in the *Manchester Guardian*, "by the Indian students in the United Kingdom, which was attended by many of his distinguished compatriots and English folk, was marked by a charm both gracious and picturesque, and by a rare interest as well, for it united Mahometans, Parsees, and Hindus in a common homage to the man whose songs India sings from shore to shore, and who in his vision of God and humanity knows neither creed nor caste. After he had been welcomed by Mr. J. H. Mehta, who spoke of the gathering as symbolising the new national spirit of young India, the poet was garlanded by Sarojini Naidu, the Parsee poetess. For the moment the frail little woman seemed to embody the very spirit of India as she stood there, her dark eyes glowing beneath the silver hem of her grey sari, her soft musical speech becoming a rhythmic song as she spoke of the subtle bond between the poet and the students, both sharing enthusiasm, high ideals, limitless vision, and limitless hope for the future. On behalf of the young men who stood on the threshold of life, of great dreams and great deeds to be fulfilled, she begged the poet to give his blessing to this united India, to encourage them all to consecrate their lives to their great mother.

* * *

"TAGORE wore his tribute wreath of pale pink roses and paler carnations with an unconsciousness no Englishman could have achieved. He assured his friends whimsically that as a man required no payment for a feast to which he invited his friends, so the poet in him, if fortunate enough to furnish them with a feast, was satisfied with their accepting; but the social person in him who stood by the door of the banqueting hall received with gratitude the backsheesh of their

praise. Later on, when others had sung haunting Indian melodies, the poet himself, a notable singer in his youth, filled his countrymen with delight by improvising and chanting a song. That made a picture one would like always to remember—the fine face, the downcast, dreamy eyes, and the nervous, delicate hand marking the curious slow rhythm."

THE WORK OF THOMAS HARDY.

Mr. Hardy was among those upon whom the honorary degree of doctor of letters was conferred at Cambridge last week. The Public Orator, who delivered his orations in Latin, in presenting Mr. Hardy said that he had given the conversations of his rustics a comic force worthy of the rustics of Shakespeare; while in lonely and sequestered places he had brought into being dramas of Sophoclean grandeur by reason of the close interdependence of human lives. He was not merely a writer of narrative, he did not excite sentiment; his personages were like actors in a play, each of them expressing some definite variety of character, and all of them apparently entangled in the toils of an inextricable fate. He was also a great lyricist. Lastly, he had outsoared the measure of all praise in achieving, in his "Dynasts," a great epic drama on the victories of Nelson and Wellington.

ENGLISH LITERATURE IN RUSSIA.

It is interesting to learn from a writer in the Russian supplement of *The Times*, that our English fiction writers have an enormous following in Russia, and that nearly all the best-known authors, from Bernard Shaw to Hall Caine, are translated into Russian. English influence, it would appear, is in the ascendant in Russia, and our poets and novelists, who have always been widely read in the country which has given us Pushkin, and Turgenev, and Tolstoy are becoming increasingly popular. There is a story told illustrative of the Dickens vogue in Russia. A well-known revolutionary was passing the Russian frontier in the disguise of a first-class passenger. The authorities seemed to have recognised him and yet they left him unmolested, seeing him absorbed in a book, which would have been impossible for a man in a moment of such risk. Yet he was the man, but he was reading the "Pickwick Papers," and that accounted for his even forgetting the danger. "Everybody," the writer adds, "would understand that in Russia."

GRÆCO-BUDDHIST SCULPTURES FOR OXFORD.

The collection of Græco-Buddhist sculptures from the Gandhara region of North-West India which were sent to the Indian Institute by the Rev. C. J. Murray-Aynsley during his lifetime, have been bequeathed to the Chancellor, masters, and scholars of the University of Oxford. These sculptures, says the *Times*, were purchased many years ago by Mr. Murray-Aynsley in the North-West of India. They consist for the most part of works in high relief executed in blue clay slate for the decoration of monasteries and other buildings. In that part of the country was created the conventional type of Buddha, the statues

always having a halo; this spread from there to other parts of India, and was finally diffused all over the Buddhist world. The art was evidently produced under Greek influence. The most notable among the sculptures are:—The Nativity of Buddha; the Dying Buddha; Amorini, or cupids, carrying a wreath; and the Adoration by the Naga King. In the sculpture representing the birth of Buddha the child is seen issuing from the right side of his mother and is received by the Gods Sakra (Indra) and Brahma. In that of the death of Buddha the design is that of a Græco-Roman sarcophagus; Buddha is lying on a couch, and on the right is the veiled messenger of death bearing a torch; in the background are two followers in attitudes of despair and four other figures of followers or monks. The Amorini are represented carrying an imbricated wreath, or roll, with birds and lotus flowers in the bends. In the piece depicting the homage of the King of the Nagas to Gautama, Buddha is attended by gods and the "thunderbolt bearer."

THE HOME OFFICE AND INDUSTRIAL SCHOOLS.

The Home Office Committee on Industrial and Reformatory Schools has just published its report, after being hard at work during the past two years in collecting evidence and paying visits to the industrial and reformatory schools throughout the country. The general conclusion resulting from the investigations shows that the schools differ widely in efficiency, but there is no doubt in the minds of the committee that the training in these schools saves a large number of children and young persons from becoming wastrels and criminals. They are of opinion, however, that if the powers of the central authority are increased and the staff strengthened, if the help of the Board of Education inspectors is invoked, and the funds of the schools increased as recommended, the standard of efficiency would be raised without making any immediate or drastic changes in the system of voluntary management. It is recommended that the committees of all schools, both boys and girls, should have women members, and that a special branch of the Home Office should be constituted whose members should devote their attention wholly to the work of the schools, the organisation and supervision of after-care, and kindred questions, such as Children's Courts and the probation of young delinquents.

BULGARIAN JEWS AND RUMANIA.

A letter has been addressed to Sir Edward Grey by the National Peace Council respectfully urging that, in any agreement of the Powers in reference to the cession of Bulgarian territory to Rumania in settlement of the questions at issue between these two States, and which settlement the Council understands from the reply given to Sir Philip Magnus in the House of Commons on March 13 last has been left to the mediation of the Powers, His Majesty's Government will insist upon the maintenance of civil and political rights, such as the Jewish population that may be transferred now possess under Bulgarian law, and that such rights be guaranteed by Rumania.

OUR CHESS COLUMN.

SPECIALLY CONTRIBUTED

By PHILIP H. WILLIAMS, F.C.A.

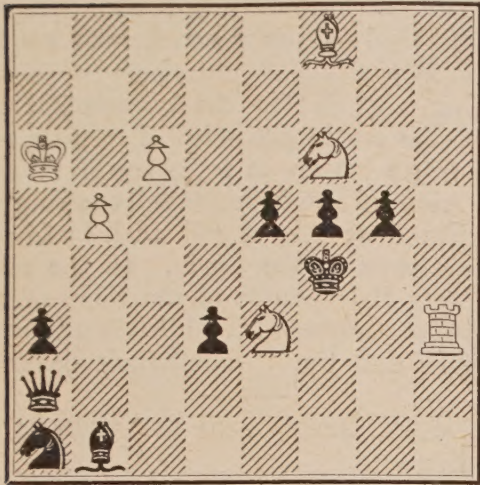
JUNE 21, 1913.

All communications for this department must be addressed to the office of THE INQUIRER, 3, Essex-street, Strand, W.C., marked "Chess." Criticisms and solutions will be acknowledged, and should be received the Saturday following publication.

PROBLEM No. 11.

By PHILIP H. WILLIAMS.

BLACK. (9 men.)



WHITE. (7 men.)

White to play and mate in two moves.

SOLUTION TO No. 9.

1. Kt. Q6 (key-move).

This problem is, unfortunately, cooked by 1. R. KB7.

Correctly solved by Percy Grimshaw, A. J. Hamblin, the Rev. B. C. Constable, Harold Coventry, R. E. Shawcross, G. Hare-Patterson, W. Clark, E. Coventry, A. H. Ireland, E. Wright, B. V., G. Ingledew, F. S. M., A. Mielziner, W. E. Arkell, Isaac Wrigley, L. Holland, W. C. Coupland, E. Hammond, H. L., G. B. Stallworthy.

TO CORRESPONDENTS.

T. W. GEARY.—Thanks for your kind contributions. Slips shall be sent in accordance with your request.

E. WRIGHT.—Yes, it should read 1. Q. KB8—a slip of mine.

JESSIE COE.—But in No. 8, if 1. K. B1, what about 1. . . . Q. Q4?

B. C. C.—You are right. See below.

H. G.—The chess column to which you refer is well known to problemists as being the most carelessly edited in the kingdom. There are errors week after week.

No. 9 is one of those curious oversights of both composer and editor, since there is an alternative and uninteresting method of solution. It is always difficult to be sure of soundness, since second solutions are nearly always clumsy ones. The composer does not voluntarily deal in ugly and overpowering attacks, dislikes looking for them, and dreads to find them. Yet, to ensure soundness, every powerful move should be carefully scrutinised. It is curious that only two solvers discovered the move 1. R. KB7, but neither saw the author's intention! All the others found the intended solution and, like myself, overlooked the ugly and confining move 1. R. KB7.

As mentioned last week, I quote a problem which, I am proud to say, has become quite famous. Judging from precedent, I would offer to wager that, had I not specially referred to it, most of my readers would fail! I have in the *Chess Amateur* over 100 solvers, many being first-rate. I did take a wager with a friend that 40 out of 100 would come to grief with this two-er. I lost my bet by the narrow margin of 1; 39 solvers failed, either by sending the wrong key, by claiming "no solution," or by claiming two solutions!

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PROGRAMME FOR 1913.

Tour.			
6	June 27, MONTREUX	£8 0 0	Hon. Conductor: Mr. WM. CARTER.
7	July 18, INTERLAKEN	£9 9 0	Hon. Conductor: Mr. T. W. MARGRIE.
8	Aug. 1, MONTREUX	£8 0 0	Hon. Conductor: Rev. R. B. MORRISON.
9	Aug. 1, LUGANO	£9 9 0	Hon. Conductor: Councillor A. M. JÄRMİN.
10	Aug. 16, LUGANO	£9 9 0	Hon. Conductor: Mr. WM. CARTER.
10a	Aug. 22, MONTREUX and ZERMATT, one week at each	£10 0 0	
	MONTREUX only, 14 days	£8 0 0	Hon. Conductor: Councillor W. J. ROYSTON.
11	Aug. 29, INTERLAKEN	£8 12 6	Hon. Conductor: Rev. T. P. SPEDDING.

No extras. The above prices are for 14 days, Hotel, and include full Programme of Excursions. Further particulars from the

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The Inquirer.

The issue of June 14 contains the following:—

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